

# NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO  
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**SPECTATOR.**  
SATURDAY, SEPTEMBER 16, 1837.  
PROVINCE OF WOMAN.  
Brookline, 8th Mo., 22nd, 1837.

MY DEAR SISTER:—  
It will scarcely be denied, I presume, that as a general rule, men do not desire the improvement of women. There are few instances of men who are magnanimous enough to be entirely willing that women should know more than themselves, on any subjects except dress and cookery; and indeed, this necessarily flows from their assumption of superiority. As they have determined that Jehovah has placed woman on a lower platform than man, they of course wish to keep her there; and hence the noble faculties of our minds are crushed and our reasoning powers almost wholly uncultivated.

A writer in the time of Charles I. says—"She has known how to compound a pudding, is more desirous that she who skillfully compounded a poem. A female poet I mistake at all times." Within the last century, it has been gravely asserted that, "chemistry enough to keep the pot boiling, and geography enough to know the location of the different rooms in her house, is learning sufficient for a woman." Byron, who was too sensible to conceive of a pure and perfect companionship between the sexes, would limit a woman's library to a Bible and cookery book. I have myself heard men who knew for themselves the value of intellectual culture, say they cared very little for a wife who could not make a pudding, and smile with contempt at the ardent thirst for knowledge exhibited by women.

But all this is miserable wit and worse philosophy. It exhibits that passion for the gratification of a pampered appetite which is beneath those who are so far above us, and may justly be placed on a par with the policy of the slaveholder, who says that men will be better slaves if they are not permitted to learn to read.

In spite, however, of the obstacles which impede the progress of women towards that state of high mental cultivation for which her Creator prepared her, the tendency towards the universal dissemination of knowledge has had its influence on their destinies; and in all ages, a few have surmounted every hindrance, and proved beyond dispute, that they have talents equal to their brethren, the influence of which is nearly lost for want of cultivation.

Cornelia, the daughter of Scipio Africanus, was distinguished for virtue, learning and good sense. She wrote and spoke with uncommon elegance and purity. Cicero and Quintilian bestow high praise upon her letters, and the eloquence of her children was attributed to her careful superintendence. This reminds me of a remark made by my brother, Thomas S. Grimké, when speaking of the importance of women being well educated, that "educated men would never make educated women, but educated women would make educated men." I believe the sentiment is correct, because if the wealth of latent intellect among women was fully evolved and improved, they would rejoice to communicate to their sons all their own knowledge, and inspire them with desires to drink from the fountain of literature.

I pass over many interesting proofs of the intellectual powers of women, but I must not omit glancing at the age of chivalry, which has been compared to a golden thread running through the dark ages. During this remarkable era, women who, before this period had been subject to every species of oppression and neglect, were suddenly elevated into deities and worshipped with a mad fanaticism. It is not improbable, however, that even the absurdities of chivalry were beneficial to women, as it raised them from that extreme degradation to which they had been condemned, and prepared the way for them to be permitted to enjoy some scattered rays from the sun of science and literature. As the age of knight-errantry declined, men began to take pride in learning, and women shared the advantages which this change produced. Women preached in public, supported controversies, published and defended theses, filled the chairs of philosophy and law, harangued the popes in Latin, wrote Greek and read Hebrew. Nuns wrote poetry, women of rank became divines, and young girls publicly exhorted Christian princes to take up arms for the recovery of the holy sepulchre. Hypatia, daughter of Theon of Alexandria, succeeded her father in the government of the Platonic school, and filled with reputation a seat where many celebrated philosophers had taught. The people regarded her as an oracle, and magistrates consulted her in all important cases. No reproach was ever uttered against the perfect purity of her manners. She was unembarrassed in large assemblies of men, because their admiration was tempered with the most scrupulous respect. In the 13th century, a young lady of Bologna pronounced a Latin oration at the age of 23. At 26, she took the degree of doctor of laws and began publicly to expound Justinian. At 30, she was elevated to a professor's chair and taught the law to a crowd of scholars from all nations. Italy produced many learned and gifted women, among whom perhaps none was more celebrated than Victoria Columna, Marchioness of Pescara. In Spain, Isabella of Rosera converted Jews by her eloquent preaching, and in England the names of many women from Lady Jane Gray down to Harriet Martineau are familiar to every reader of history. Of the last mentioned authoress, Lord Brougham said that her writings on political economy were doing more than those of any man in England. There is a contemporary of Harriet Martineau who has recently rendered valuable services to her country. She presented a memorial to Parliament, stating the dangerous parts of the coast, where light houses were needed, and at her suggestion, several were erected. She keeps a life boat and sailors in her pay, and has been the means of saving many lives. When the storm is unusually severe, she goes herself on the beach in her carriage, that she may be sure her men perform their duty. She understands several languages, and is now engaged in writing a work on the Northern languages of Europe, attempting to trace them to one origin. "In Germany the influence of women on literature is considerable,

PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY,  
BOSTON, WEDNESDAY,

able, though less obvious than in some other countries. Literary families frequently meet at each others houses, and learned and intelligent women are often the brightest ornaments of these social circles. France has produced many distinguished women, whose names are familiar to every lover of literature. And I believe it is conceded universally that Madame de Staël was intellectually the greatest woman that ever lived. The United States have produced several female writers, some of whom have talents of the highest order. But women even in this free republic, do not enjoy all the intellectual advantages of men, although there is a perceptible improvement within the last ten or twenty years, and I trust there is a desire awakened in my sisters for solid acquisitions which will elevate them to their appropriate sphere, and enable them to "adorn the doctrine of God our Savior in all things."

Thine in the bonds of womanhood,  
SARAH M. GRIMKÉ.

## Voice from Scotland to America.

BROTHER PORTER:—I send you herewith a communication from the Congregationalists of Scotland addressed to the Congregationalists of the United States. I have just received it through the post office, and hasten to give it the publicity, which the writers desire. It breathes the true spirit of Christ, and expresses that love which should ever abound among Christian brethren. May the time be hastened, when the same love and good-will shall be seen in all communications between brethren, on the subject of which this treatise.

Yours truly,  
CHARLES FITCH.  
The Association of Congregational churches in Aberdeen and Banff shires, Scotland, to the Congregationalists in the United States of America.

Assembled in George St. Chapel, Aberdeen, April 5, 1837.  
BROTHER BRETHREN:—We are separated from you by the wide Atlantic, but rejoice that the renewed heart can embrace within the circle of its affection and sympathies, all who in every place call on the name of our common Lord, Jesus Christ. While we cherish, we trust, in our love and esteem, all our brethren in Christ, we have been accustomed to think of you, our brethren in America, with feelings of peculiar attachment. Your pilgrim fathers were exiled from the land in which we now enjoy the privileges which they sought amidst the wilds of the western world, and their adopted country now rivals the land of their birth in all that is great and good. While we cherish the love of country, and regard all the interests of our own nation with filial solicitude, our joy in the rapid progress of America partakes of all the warmth of fraternal affection. The patriotism that repines and envies, when other lands than our own prosper, is both selfish and unenlightened; and he consults the good of his own country who feels that he is a citizen of the world, and labors and prays for the best interests of his whole race.

We have heard with the sincerest delight, of the progress of religion in your land. The great efforts which have been made to extend the privileges of a gospel ministry to your new states, the extensive revivals with which your churches have been favored, and the enterprise that has characterized your missionary operations, have gladdened the hearts of your brethren in Britain, and we are sure to have been excited in very many instances greater zeal than previously existed;—a zeal which has been manifested both in more exertion and in more prayer. We have thanked God on your behalf, and taken courage.

In proportion to our joy in your prosperity, and usefulness, have been our astonishment and grief on learning the extent to which domestic and predial SLAVERY exists in your country. We do not assume the office of instructors on this subject; nor does it become us to adopt the language of disavowal. We blush to think of the long connection of our own country with colonial slavery; and as American slavery was originally a part of our colonial slavery, its origin is another item in the fearful account which the government of Britain must render to the Supreme King of nations. The fact however, that American slavery originated while America was one of the dependencies of Britain, only renders it the more imperative on British Christians now, to bear their loudest testimony against it. It is surely unnecessary that we should attempt to demonstrate the inconsistency of slavery with the natural rights of man, and the revealed will of God, especially as that will is declared in the beneficent and regenerating gospel of Jesus Christ. The very constitution of your Union involves the former, and the still more authoritative constitution of the kingdom of heaven declares the latter. Believing, as we do, that slavery as it exists in the United States—a system which the Hon. Judge Jay says, "is as close among the beasts of the field, over which dominion has been given to man, as intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life?"—believing that this system is opposed to all the principles of the gospel, and to all the sentiments which the gospel awakens in the renewed mind, we claim the right of brethren to address you on the subject, and engage your most devoted services in behalf of the oppressed.

We rejoice, dear brethren, that you are so little involved directly in the sin of slave-holding and slave-trading; but we regret that the evidence of facts which have occurred at no very remote period even in highly favored New England, compels the belief that there exists or did then exist among you, feelings and prejudices deeply injurious to the best interests of your colored brethren; and we cannot but believe, deeply injurious to the best interests of those who entertain them. We dare not conceal our astonishment that Christians who know the oneness of the origin of all the families of the earth, their oneness in moral depravity and guilt, their oneness in the designs of the gospel of mercy, and their oneness in the sight of God when actually restored to his image and blessing, should entertain a PREJUDICE AGAINST COLOR resembling so nearly in its strength and effects the caste of India. Gazing on the appalling picture of American slavery, and the effects of prejudice even in the non-slave-holding states as depicted by your own sons, we have often wondered how to reconcile the widely differing conclusions to which these and other features characteristic of American society would lead us, if existing separately. But the past history of the church encourages us to anticipate a speedy deliverance from the manifold feelings excited by this difficulty. We anticipate the speedy triumph of the spirit of the gospel in the entire abolition of slavery in the land whose boast is freedom, and in the removal from every Christian heart of every feeling and sentiment inconsistent with the truth that man has been created by the same God, and is saved by the same Redeemer.

We have been cheered, we assure you, Christian brethren, by the intelligence of the progress which the cause of emancipation has made among the American people—a progress, which, if we are rightly informed, exceeds the most sanguine expectations of the friends of the slave. This progress gladdens our hearts, not merely on its own account, but because we regard it as evidence of the extensive existence of Christian principle in your country. Our former opinions respecting America are being verified, and we rejoice in the hope that the cloud which has obscured your character in the esteem of your brethren in Britain, will be speedily dispersed, and your energies combined with theirs to deliver the whole world from the withering influences of slavery.

We would improve your assistance, brethren, in this great enterprise, that we may "undo the heavy burdens, and let the oppressed go free, and break every yoke." "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies," think of eighty thousands torn annually from the coasts of long injured Africa, and involved in interminable bondage, on your—the western—side of the Atlantic. Think of the two millions and a half in your own states, two millions of whom are said to be a nation of heathens in your very midst;—and when you estimate the misery unrighteously inflicted, and gaze on the mental and moral degradation of a cruel servitude, and dwell on the eternal destinies of so many immortal spirits excluded from the light and hopes of the gospel, tell, oh tell your fellow citizens, who are more largely and more directly involved in the sin of slavery than yourselves, the iniquity which they perpetrate, and the unutterable woes which they are sending on the heads of millions who have been created, as well as they, in the image of their Maker. When you "cry aloud and spare not," be encouraged by the assurance that our impotent prayer is united with yours that the Lord of Sabaoth may hear the cry of the oppressed, and come down to deliver.

Beloved brethren, we have thus addressed you with a freedom which we conceive is warranted by the relation which we hold to you, not only as brethren in Christ, but as holding the same views of church order. And we confidently hope that you will receive our communication in that spirit of love by which we are conscious that it has been dictated. We implore the richest blessings of divine grace in your behalf, that your churches may be watered and increased, and prove a mighty instrument of good to America and the world.

Signed by appointment,  
ALEX. THOMSON, Chairman.  
ABERDEEN, July 24, 1837.—Circumstances have prevented the transmission of this letter for several months; but it is hoped that it has not already obtained publicity by newspaper reports, such publicity may now be given to it as will accomplish the design of the Congregationalists of Aberdeen and Banff shires in addressing their American brethren. The only other official copy transmitted to America is sent (along with this) to the Hon. Judge Jay, for the use of the Anti-Slavery society. Any acknowledgment of this letter may be addressed to the Rev. Alex. Thomson, George Street chapel, Aberdeen. It ought perhaps to be mentioned, that there are sixteen churches in connection with the association, at whose annual meeting the preceding letter was adopted and ordered to be transmitted to America.

[We would request all papers circulated among the Congregationalists in our country, to copy the above appeal, and thus second the designs of our respected brethren in Scotland.—ED. SPEC.]  
Mr. George Thomson addressed the following note to Rev. Mr. Fitch:—

118 Prince's St. Edinburgh, July 29, 1837.

DEAR SIR:—Though personally unknown to you, I am sure you will forgive the trouble I may occasion you by transmitting this remonstrance to your care, and requesting you to give it all the publicity in your power. Perhaps, in the first instance, you will bring it before the General Association with which you are connected, and then have it as widely diffused as possible. The Rev. Alexander Thomson of Aberdeen, Scotland, will be glad to hear from you on the subject, and to receive any official acknowledgment it may call forth.

I have been so deeply engaged lately in efforts to arouse our country to exertion on the subject of our apprenticeship system, as to be unable to write my dear friends in Boston. You will much oblige me by conveying to them all my kindest remembrances, and assuring them of my constant regards and my earnest desire to hear from them frequently.

I am with much respect, your friend and servant,  
GEO. THOMPSON.

## American Board.

Abstract of the twenty-eighth Annual Report, presented at the annual meeting of the Board at Newark, N. J., on Wednesday last.

The Hon. Wm. Reed, of Marblehead, a member of the Board eighteen years, and of the prudential committee sixteen years, died on the 18th of February.

Two ordained missionaries, one physician, and one male and two female assistant missionaries have died since the last meeting of the Board. 8 missionaries, 1 physician, and 5 male and 17 female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

29 missionaries, and 5 male and 17 female assistant missionaries have received appointments during the year. It is known that others would have offered their services if they had not been discouraged by the detention of these already appointed.

63 missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz. 3 to Cape Palmas, 14 to Southern India, 32 to the Sandwich Islands, 14 to Ooroomiah, 2 to the island of Seio, 4 to the Cherokee Indians, 1 to the Pawnees, 2 to the Sioux, 1 to the Indians in the state of New York.

There are now under appointment and waiting till funds can be obtained to send them out, 34 missionaries, and 4 male and 6 female assistant missionaries.

The debt of the Board at the close of the last year was \$38,866 57. The expenditures of the last year were \$25,567 51, exceeding those of the last year by \$44,181 97. The receipts into the treasury from all the ordinary sources of income for the year ending July 31st, were \$252,076 55, being an increase upon the receipts of last year of \$75,844 40, and leaving a deficiency on that day of \$41,379 53.

The increased expenses of the year are owing partly to the cost of sending out so many laborers, and partly to the greatly-increased expense of making remittances to the missions abroad, through the deranged state of the finances of the country. But other causes lie at the foundation of the augmented expenses of the last two years. These are:

1. The fact that from the year 1832 until this year, the receipts have increased very little, only \$23,000 in the four years. There has been a general impression that the Board wanted men, not funds.

2. While the receipts have increased so slowly, there has been a rapid extension of the operations of the Board. From 1833 to 1836, one hundred and eighty-five laborers have been sent out. Thus the laborers have increased in ratio quite out of proportion to the increase of funds.

3. This disproportion has been still greater as it regards the schools, seminaries, printing presses, and other operations of the missionaries. For the committee, being assured by the friends of the cause in every part of the country, of their readiness to provide any amount of funds that could be judiciously and economically expended, and not being able to obtain as many men as were needed, were led more than three years ago, to encourage the missionaries then in the field, to make steps for enlarging their influence and usefulness.

The effect of these measures in swelling the expenses of the Board was not felt until last year, owing to the great distance of the principal missions. For the same reasons the measures adopted twelve months ago to lessen expenses, will not diminish the drafts upon the treasury until 1838.

The expenses of the last year have been based upon estimates made when the pecuniary situation of the Board and of the country were very different from what they are now. The increase of receipts last year does in reality but make up the deficiency of previous years. Large as it is, the cost of sending out 63 laborers, and the debt due at the commencement of the year, exhaust it, leaving a deficiency of the amount necessary to meet the current expenses of the year, a little greater than that of last year.

SUMMARY.

During the year past, the receipts of the Board have been \$252,076 55, and the expenditures, including the debt of last year, \$299,456 08. The number of its missions is 30; its stations are 79; its ordained missionaries 122; its physicians 11; its printers and book-binders 8; its other lay assistants 13; and the married and unmarried females connected with its missions 179—making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning is 180, and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and 280 the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries 22 have died in connection with the missions, and 36 have received dismissals from the service chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52. These contain 2,147 native members in good standing. There are eight seminaries or higher institutions, to educate native laborers in labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, about 350 in number, contain not far from 13,000 children and youth. There are 18 printing establishments, at which 24 presses are in operation. There are three type foundries, and two stereotype foundries. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,730 books and tracts, and 142,810,197 pages, in 220 different languages.

1. CAPE PALMAS.

First Hope.—John L. Wilson, missionary; Benjamin V. B. James, printer; Mrs. Wilson. (1 station; 1 missionary, 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December, in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bobolo territory; another thirty-five miles to a town twenty miles up the Cavally river; the third 120 miles to Grabba, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils taught by colored men. He has commenced printing in the Grebo language.

2. ZOOLAH OF SOUTH AFRICA.

Port Natal.—Newton Adams, M. D., physician, and wife.

Ginn.—Alden Grant and George Champion, missionaries; Mrs. Champion.

Stations not yet known.—Daniel Lindley, Henry J. Venable, and Alexander B. Wilson, M. D., missionaries; Mrs. Lindley and Mrs. Venable. (3 stations; 3 missionaries;—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God in his providence has resolved the two South African missions into one. That destined to the interior, arrived at Mosika, in the country of Mossekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Grigna Town, only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Mossekatsi. These Mossekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroyed fourteen or fifteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May, 1836, and soon after, by invitation from Dingaan the chief of the Zoalabs, they visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the

ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, AND THE CIRCULATION OF USEFUL INTELLIGENCE.  
WM. S. PORTER, EDITOR.

other at the port, and wrote home for helpers. With these they have been provisionally furnished, in the unexpected manner just described. A printing establishment, presented by a munificent friend of the cause, has been sent to this mission during the past year.

3. GREECE.  
Athens.—Jonas King, D. D., missionary, and wife.  
Argos.—Elias Riggs and Nathan Benjamin, missionaries, and their wives.  
(2 stations; 3 missionaries, and three female assistant missionaries;—total, 6.)

During the past year, a violent opposition has been excited, by designing men, against the Americans, under which appellation all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, steadily attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school books and religious tracts—in all 48,009. Add to these what Mr. Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Bannas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written. Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

4. CONSTANTINOPLE.  
Constantinople.—William Goodell, H. G. O. Dwight, William G. Schaffner, and Henry A. Homes, missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffner.—Three native helpers.  
(1 station; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs traveling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish.

Among the Turks, the following changes and indications of change are worthy of notice; viz. The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a regular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosques of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The Greeks of Constantinople are estimated at 200,000—a greater number than was to be found collected in any other spot. As a body, they are peculiarly accessible. There are also thousands of Frank Greeks in the metropolis, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart—the result of divine influence—which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means, none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the Armenians continues with increasing interest. Whenever of opposition has existed, has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarch, resolved upon breaking up our seminary for Armenian youth; and the mission thinking it advisable to yield the point, he easily succeeded. At the same time he intended to destroy the reputation and influence of Hohannes, the pious principal of the seminary, and of Simeonkerim, his pious friend, now in the United States. It pleased God to make all this subservient to the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, which was in charge of an evangelical and devout priest.—Though the banker had never seen our missionaries, he had cordially received the same blessed principles with the priest and Hohannes, and, at the earnest recommendation of the priest, placed Hohannes at the head of the institution, the former taking a subordinate post in the school. The placing of Hohannes in this position was resisted by the vakeel and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Hohannes, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patriarch is reported to have expended 5,000 dollars in getting the school into operation, and will be at no small annual expense for teachers, etc. etc. He clothes nearly a hundred of the girls, and newly purchased our Armenian seminary on the Lord's day, at the same time he has relieved us of not a small item of expenditure. The institution just mentioned is at Has Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms.

What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is found that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influences of the Holy Spirit.

Among the Jews, the state of things is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The printing of the Psalms in Hebrew and Hebrew-Spanish has been completed. Mr. Schaffner's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

5. ASIA MINOR.

Smyrna.—Daniel Temple and John B. Adger, missionaries; Homan Hallock, printer; and their wives.—Three native helpers.

Seio.—Samuel R. Houston and George W. Leyburn, missionaries, and their wives.—One native helper.

Broussa.—Benjamin Schneider and Philander O. Powers, missionaries, and their wives.

Trebizond.—Thomas P. Johnston and William C. Jackson, missionaries, and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,668 books, and 1,926,112 pages. The

schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. A. regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Seio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. The schools at Broussa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October, Messrs. Schneider and Powers made a tour to Kutah, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizond, accompanied by Simeonkerim, the Armenian already mentioned. They visited Samsoun, Tcharchambah, Ooneh, Amasia, Tokat, Sivas, Erzeroum and Erzeroum. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some literary reforms. Mr. Johnston recommends Erzeroum as a proper site for a missionary station.

6. SYRIA AND THE HOLY LAND.  
Beyroot.—Eli Smith, William M. Thomson and Story Hebard, missionaries; Mrs. Thompson, Mrs. Hebard.—One native helper.

Jerusalem.—George B. Whiting and John F. Lanneau, missionaries; Mrs. Whiting and Miss Tilden.

Larika, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, missionaries; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, missionary, and wife.

(3 stations, 9 missionaries, 8 female assistant missionaries, and 2 native helpers;—total, 19.)

Miss Williams was united in marriage to Mr. Hebard on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health, slept in Jesus at the latter place, September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new font of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a font embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic fonts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of youth, and the people are learning the fact. The seminary, under the charge of Mr. Hebard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly Christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot, containing about forty scholars. Missionaries are needed for Damascus, Aleppo, Tripoli and Ladakia.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-seven villages, containing 5,355 inhabitants, only sixty-seven could read at all, and these not fluently.

7. NESTORIANS OF PERSIA.

Ooroomiah.—Justin Perkins and Albert L. Holaday, missionaries; Asahel A. East, M. D., physician; William R. Stocking, teacher; and their wives.—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total, 9.)

Messrs. Holaday and Stocking, and their wives embarked at Boston for this mission January 7th. In April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A font of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable; but pious and competent printers, willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found. The same tide of prosperity as in the beginning continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 41 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabriz, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins deacons much time to it. There are three free schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things, it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February, the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence



## 8. MOHAMMEDANS OF PERSIA.

James L. Merrick, missionary.  
In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Sofas and grand seat of the Sheah faith. Here they were exposed to great personal danger from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here, in the city where Marlyn translated the New Testament into the language of Persia, he found at least a safe resting-place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

## 9. MAHRATTAS.

Bombay.—D. O. Allen, missionary; Elijah A. Webster, printer; George W. Hubbard, teacher; Mrs. Webster, Mrs. Hubbard.  
Alibag.—Cyrus Stone, missionary; and wife.—A. F. Foncea, native helper.  
Ahmednuggur.—George W. Boggs, and Henry Ballantine, missionaries; Amos Abbott, teacher; and their wives.—Cecilia, native helper.  
Malcolm Puth.—Allen Graves, missionary, and wife, and Miss Orph Graves.  
Jalna.—Sendel B. Munger, missionary, and wife.  
On a visit to the United States.—Miss Cynthia Farrar, teacher.  
(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers.—total, 21.)

Important changes have been made, the past year, in the internal arrangements of the mission. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is at Ahmednuggur. Alibag is a new station, in the center of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Puth is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing, from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahratta papers printed from the beginning, are 21,803,850. Mr. Webster, the printer, has cut and cast a new and improved font of Mahratta type. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

## 10. MADRAS.

Madrass.—Miron Winslow, and John Scudder, M. D., missionaries; and their wives.  
(1 station; 2 missionaries, and 2 female assistant missionaries.—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamil language. Mr. Winslow and Dr. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work anywhere in the Madras presidency.

## 11. MADURA.

Madura.—Daniel Poor, William Todd, and J. J. Lawrence, missionaries; and their wives.—Thirteen native helpers.  
Dindigul.—Robert O. Dwight, missionary, and wife.—Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, missionaries; John Steele, M. D., physician; and their wives.  
(2 stations, 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers.—total, 40.)

Mr. and Mrs. Poor who have long been members of the Ceylon mission, removed to Madura early last year. Mr. and Mrs. Eckard have been reunited to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon mission. Six missionaries and a physician, with their wives, embarked at Boston for this mission Nov. 23d, and arrived at Madura in March. Mr. Dwight commenced a station at Dindigul near the close of last year. The schools connected with the mission are 30 in number, containing 1214 pupils. A school of higher character has been opened. Nearly half of the 15 native helpers are from the seminary at Batticotta, in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

## 12. CEYLON.

Tillipally.—Benjamin C. Meigs, missionary and wife.—Nine native helpers.  
Batticotta.—Henry R. Boington, and John M. Perry, missionaries; Nathan Ward, M. D., physician; and their wives.—One native preacher, and seventeen native helpers.  
Ondoor.—Levi Spaulding, missionary, and wife.—Seven native helpers.  
Panditree.—Samuel Read Eckard, missionary, and wife.—Five native helpers.  
Mannar.—Eastman S. Minor, printer, and wife.—Four native helpers.  
Chazagachery.—Samuel Hutchings, missionary, and wife.—One native preacher, and eleven native helpers.  
Vavuni.—George H. Artthrop, missionary, and wife.—Six native helpers.

Eight out-stations.—Twelve native helpers.  
(7 stations, 9 out stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers.—total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-third of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamil language, 346,500 copies and 8,947,900 pages were printed the last year; making 14,769,400 pages from the beginning. Three presses are in operation. This mission has been blessed with as many as seven glorious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

## 13. SIAM.

Bangkok.—Stephen Johnson and Charles Robinson, missionaries; Dan B. Bradley, M. D., physician; and their wives.  
(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries.—total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese.

The whole number of those who have received medical aid from Dr. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel. The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

## 14. CHINA.

Canton.—Elijah C. Bridgman, and Peter Parker, M. D., missionaries; S. Wells Williams, printer.—David Abel, missionary, on a visit to the United States.  
(1 station; 3 missionaries, and 1 printer.—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore, Jan. 5th. In one important respect at least, Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind atheistical superstitions of that great empire. Thirteen tracts, new and old, and a large number of the gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the society for the Diffusion of Useful Knowledge in China.

Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the committee to withdraw from the editorial responsibility of the Chinese Repository, that work having accomplished its principal object in respect to the Chinese community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

## 15. SINGAPORE.

Singapore.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travell, missionaries; Alfred North, printer; Mrs. Tracy, Mrs. Travell, Mrs. North.—Stephen Tracy, M. D., physician, and wife, temporarily stationed here.  
(1 station; 4 missionaries, one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper.—total, 10.)

Messrs. Hope and Travell, and Dr. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good fonts of Malay and Bugis type, and a font of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

Eliah Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, missionaries, and their wives, and Miss Azuba C. Cowitt.  
(4 missionaries, and 5 female assistant missionaries.—total, 9.)

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.

Two missionaries destined to this mission, are detained by the present deficiency of funds.

## 17. BORNEO.

Sambas.—William Arns and Samuel P. Robbins, missionaries; and Mrs. Robbins.  
(1 station; 2 missionaries, and 1 female assistant missionary.—total, 3.)

Mr. Arns spent four months of the last year in Borneo, at Pontianak and Sambas; traveled interior a hundred miles; saw the Dyaks in their villages; and collected such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Borneo at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arns.

18. THE SANDWICH ISLANDS.  
HAWAII.—Kailua.—Asa Thurston, missionary, and wife. Kawaiaeohe.—Cecilia Forbes, missionary, and wife. Waimea.—Lorenz Lyons, missionary, and wife. Hilo.—David B. Lyman and Titus Coan, missionaries and their wives.

MAUI.—Lahaina.—Dwight Baldwin, M. D., missionary, and wife, and Miss Maria C. Ogden. Lahaina.—Levi Chamberlain, secular superintendent; Henry Dimond, book-binder; Edward O. Hall, printer; and their wives. Ewa.—Antennas Bishop, missionary, and wife. Wailuku.—John S. Emerson, missionary, and wife. Kaneohe.—Benjamin W. Parker, missionary, and wife.

KATALA.—Waimea.—Samuel Whitney, missionary, and wife. Koloa.—Peter J. Gulick, missionary, and wife. Wailuku.—William P. Alexander, missionary, and wife.  
On a visit to the United States.—William Richards and Ephraim Spaulding, missionaries, and their wives.

On their way to the islands.—Samuel Bliss, Daniel T. Conde, Mark W. and Thomas Lafon, M. D., missionaries; Seth L. Andrews, M. D., physician; Samuel N. Castle, assistant secular superintendent; Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. W. Luzzee, and Abner Wilcox, teachers; and their wives, and Miss Maria M. Smith and Miss Lucia G. Smith.  
(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 teachers, and 47 female assistant missionaries.—total, 90.)

During the year ending June 1, 1836, the mission performed 1,350 Christian marriages; admitted 212 natives to the church; and printed 157,929 books and 1,666,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500, or about 900 to a congregation. A larger number than is ordinarily witnessed in houses of public worship in our own country.

\* Since arrived.—Ed.

The whole amount of printing at the islands from the beginning, is 1,136,457 books, and 34,136,455 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for this paper. A monthly publication of twelve pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the proffered religion of papal Rome, professing that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 16 more ordained missionaries, two physicians, and 21 lay-teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three teachers, and nine teachers, were sent the past year. No doubt still, why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what Christian missions, through the power of divine grace, may effect. In no other nation could the board so well make the experiment, as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encourage schools for these, and they have met with unexpected success. The people have built a number of school houses in different parts of the islands. The seminary at Lahaina contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding school is about being commenced at Wailuku.

On the whole, though a work of vast magnitude remains to be done, before the people will compare with civilized Christian communities in their social and domestic character and general condition and habits, there is a constant and very perceptible improvement in all these respects. In one respect the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

[The report on the Indian Missions will be given next week.]

## Spectator.

Boston, Wednesday, September 20, 1837.

REMOVAL.—The office of the Spectator is removed to No. 11, Cornhill, front room, 2d story, immediately over Whipple and Damrell's bookstore, and between the Tract and Sabbath school depositories.

## Sandwich Islands, No. 1.

We have received a package of letters from our correspondent at these islands, which contain intelligence of thrilling interest. The missionaries which sailed last December arrived after the short passage of 116 days. The letter is dated May 1, and arrived here via New York on Wednesday last, at about 100 days. The account of the revival on shipboard will be read with interest.

Reinforcement of the Mission—Revival at Sea—the Children—General Meeting.

Island of Oahu, May 1, 1837.

MR. PORTER.—Dear Sir, I have the pleasure of informing you that the reinforcement to our mission, by the ship Mary Frazier, arrived at the islands on the 10th of April, after a voyage of 116 days—a remarkably rapid passage. The company is in fine health; and what is delightful to relate, they came to our shores rejoicing in the fruits of a revival of religion which they were permitted to enjoy at sea. The captain, and second officer, and six of the crew had, as they thought, been renewed by the Spirit of God, and have united with the church at this place. Blessed be God for these tokens of his favor to those sons of the ocean, and of honor to our brethren and sisters who were instrumental in this good work.

I cannot tell you how glad I was to grasp the hand of these new helpers. Notwithstanding the frequent and large reinforcements to this mission, we have never felt our need of help more than during this last year or two. Since the whole field here is and has been so long entirely open, it is desirable that it be speedily and entirely occupied by teachers of righteousness, or it soon will be by teachers of error.

The whole rising generation too, is now as it were lying at our feet to be instructed, moulded and guided just as we wish. The children are under our influence and control to a degree unparalleled in any country. But, alas, they are so many and we are so few and have so many things to attend to, that but comparatively few of them can be brought under our daily instruction and guidance; and when they are not under our immediate influence, they are as a general thing running wild as the goats on the mountain. But with these new helpers, we hope to be able to do something more—to fill up some hollow places, to take some new stations, and bring a wider surface under the daily beams of the gospel sun.

We must work for the children, as we would work to save a sinking ship, if we would save this nation from extinction, and perpetuate gospel institutions here. The children are our main hope; and they are as fine children naturally as the world can produce. They are sprightly, healthy when taken care of, capable of learning any thing, and far more tractable than the children with whom I was associated in my youth. I can manage a school of 200 children here easier than I could manage or have managed one of 40 in the United States.

Our new brethren and sisters have a most inviting field before them, in the children. They may have daily, at any station on the island, just as many as they can instruct profitably, and at many of the stations, they might daily call together enough to occupy the labors of one half of their whole company.

After speaking of protracted meetings, revivals, a thrilling incident at a meeting of the old people, &c., which we shall give next week, the communication thus concludes:

A protracted meeting is now in progress in Honolulu, for the benefit of the foreign residents. A few appear to be awakened, and the meetings are pretty well attended, but the enemy shows all his glib and bitterness.

Our general meeting commences to day. We hope to have a good meeting. When all are assembled, there are some 85 adults, male and fe-

male, of whom 25 are ordained ministers. We are therefore the largest missionary body in the world. O that we may have wisdom, and faith, and every grace in a thousand fold ratio greater than our number. Mrs. A.\* unites with me in affectionate regards to yourself and wife.

R. ARMSTRONG.

P. S. Myself and family have received many valuable tokens of affectionate remembrance from friends in Bridgeport, Connecticut; Westfield, Massachusetts; Springfield, Massachusetts; and New Bedford, for which they have our grateful acknowledgments. The articles all arrived safe and in good keeping.

\* Mrs. A. was, at the time she joined the church, a member of our family.—Ed. Spect.

## City Missions.

MR. EDITOR.—I am happy to believe that we have at last the commencement of a plan of city missions, which will prove efficient and successful. I attended last evening a meeting of the Essex street and Pine street churches, at which their lay missionary made his first semi-annual report. It appears that these two churches in the south part of the city, in view of the number of families who, it was known, did not regularly attend public worship, felt bound to do something for their relief. They resolved to associate together for the support of a layman, who should spend his time in visiting the houses of the poor and destitute, and administering to them so far as he should be able the consolations of religion. He has just completed, as his report informed us, his first six months, and with very good results. He has in addition to his regular plan of visiting, established a number of district prayer meetings, some of which have been well attended, though he said they had been but feebly sustained by the brethren of the respective churches. He has also divided the south part of the city into about 50 districts, and superintends the monthly distribution of tracts by male and female members of the churches who have volunteered for this object. Many children have been gathered into Sabbath schools, backsliders have been reprovved, many who have for years entirely neglected the house of God have by kindness been induced again to attend on the means of grace; and while this has been done, all those who have taken part in it, have been under influences tending very much to increase their spirituality of mind and love for souls. The report was read to a crowded assembly in the vestry of Pine street church, and all must have been convinced that the plan is a good one. And I cannot but believe that the next six months, if the tract distributors go to their work with a prayerful spirit, and the brethren of the respective churches come up to the work of sustaining the district prayer meetings, will show abundant success.

## Sabbath School Concert.

The usual quarterly meeting of the Sabbath school teachers and others was held on Monday evening of last week, at the old South chapel. The hall was filled to overflowing, more so than we ever before witnessed. Great interest was manifested in the object of the meeting, and spiritual animation pervaded all the exercises. It seemed good, amid all the strife and contention which is rife in the church at the present day, to turn aside for a moment and find one object about which the affections of all could gather, and for which their united prayers could ascend.

The superintendents from several schools reported the state of their various changes. There had been some conversions during the quarter and a few admitted to the church; seriousness now pervades several schools. Many interesting remarks were made illustrating and enforcing the duties of Sabbath school teachers. One deserves particular notice; it was—that teachers should never fail to improve any opportunity of impressing the minds of their scholars, which might be offered by the providences of God. The following instance was related, illustrating the happy consequences resulting from the faithful performance of this duty.

In one of the schools, a young lady had been called away by death; one of her companions was observed to be much affected at her loss. Her teacher did not neglect this opportunity of impressing religious truth upon her mind. These efforts were successful, and the conversion of that scholar is to be ascribed, under God, to the faithful use which her teacher made of this event.

Some very interesting and appropriate remarks were made by Rev. Mr. Aiken, of Park st. He said he had been struck with the truth of the sentiment which had been advanced, that the teacher sustained a similar relation to his class that a minister did to his people. Now would you wish for a minister who should come before his people without making any preparation, hardly knowing what is to be his text, or what he is going to say? And can a Sabbath school teacher be justified in doing it? You want a minister who is holy and humble, one who loves his people and is familiar with his closet,—are not these qualifications eminently necessary for a S. S. teacher? You ought not to be satisfied if you see no fruits of your labors. Baxter said that his first and greatest success was among the children; but that afterwards by their influence the minds of their parents and friends were affected. You cultivate a fruitful soil and God will bless faithful labors.

Many anecdotes were related, which exemplify the blessed results of the institution of Sabbath schools. The following was narrated, illustrating the power of prayer, and the effect of Christian conduct. Some years since, it became necessary to elect a new professor in Harvard university. One was selected who was generally unpopular among the students. The first time that he officiated at prayers, they interrupted him by stamping, seraping, hissing, &c. This was repeated the second time. On the third day, when they had commenced the usual disturbance, he paused, and clasping his hands, he said with streaming eyes,—“Father forgive them, for they know not what they do.” It melted every heart, and he was never troubled afterwards.

This hasty sketch may give some idea of the interesting exercises of this meeting. No friend of Sabbath schools, even if he consults his own pleasure merely, will wish to be absent from these meetings. They are held but once a quarter, and no meetings are considered more interesting by those who habitually attend them. The numerous audience at the last meeting certainly were richly repaid for their attendance.

G. J.

## Miss Grimke's Letters.

We find these letters are read with much interest by females and the laity generally. Some few of the clergy have expressed their dissent; but so far as we have conversed with them, we cannot believe they have attentively read them, unless it was the first two. They assert that Miss G. advocates that women are in no respect to be subordinate to the men. This is not true. She only maintains that as intellectual and moral beings, the two sexes are equal; but that there are relative stations and duties appropriate to each.

That the female sex are far inferior to what they ought to be in intellectual and moral culture, considering that they chiefly are to form the characters of our future men and women who are to occupy all the elevated stations in society, must be evident to all. It is but a very few years since we had any high schools for females in this country. The father of William C. Woodbridge, we have heard him repeatedly say, established the first female seminary in the United States, about 50 years ago; and it was amusing to hear him state what were then regarded the “appropriate” studies of females. We see no reason why the education of females, both intellectual and moral, should not be carried to as high a pitch as that of males. Who ever thought that Madame de Sael was out of her “appropriate sphere” when writing some of the greatest works on political economy the world ever saw? We say, with Miss Grimke, let women, as intelligent and moral beings, claim and strive to obtain an entire equality with men.

The next letters will be on female dress, for which we bespeak diligent attention. That our readers may see how much reason any have to complain of these letters, we will give a brief synopsis of those which have appeared.

In her first letter Miss G. attempts to prove, from the original history of man, that Eve was, in all respects, equal to Adam, that God never gave to man dominion over woman, but that this exercise of authority over woman is an assumption of man which God never authorized. Here is the whole ground of complaint; and how Miss G. will reconcile this with the directions of the apostle, remains to be seen.

We hope it will constantly be kept in mind, however, that she all the time holds up the idea that there are relative duties belonging to each of the sexes. In the letter of last week she says,—

“As moral and responsible beings, men and women have the same sphere of action, and the same duties devolve upon both; but no one can doubt that the duties of each vary according to circumstances; that a father and a mother, a husband and a wife, have sacred obligations resting on them which cannot possibly belong to those who do not sustain these relations. But these duties and responsibilities do not attach to them as men and as women, but as parents, husbands, and wives.”

In the second letter, Miss G. shows that woman is subject only to God; and that the lust of dominion in man has been the cause of the humility of woman. This latter thought is continued through several succeeding letters. What she means by being subject to man, we shall probably know more hereafter.

The third letter contains a review of that part of the Pastoral Letter which relates to women.

The fourth is on the social intercourse of the sexes, which all Christians must approve.

The fifth gives a sketch of the condition of women in Asia and Africa—a highly interesting document, and copied into other papers.

The sixth is a continuation of the subject, giving examples of women in authority, and also of their being used as toys by men.

The seventh speaks of the condition of women in Europe and savage America.

The eighth is an historical account of women as rulers, conquerors, &c.

The ninth exhibits them in elevated stations of learning and science. We have read several of the last letters with interest, and we see not how any candid friend of truth can object to them. We are not yet prepared to sanction all that was said in some of the first, yet as friends of free discussion, we cannot see the propriety of objecting to their admission to our columns. If any error is inculcated, let it be boldly met with truth. Our columns are open to kind Christian discussion.

We have here one word to say on the admission of communications to the Spectator. Some suppose, that if we admit them to our paper without comment, we thereby adopt their sentiments as our own. When these communications coincide with the views of our readers, they have not a word to say; but when they happen to go counter to preconceived opinions or prejudices even, then we do wrong in admitting them, and by so doing are injuring the community. All that we ask is a due share of candor, and the good advice and prayers of the friends of Zion.

## PROTEST

Of Clerical Abolitionists, No. 3.—CONTINUED.

PRINCIPLES AND MODES OF ACTION.

To the editor of the N. E. Spectator:

Dear Sir,—We are not among those who make expediences, as the term is generally understood, the supreme law of action; nor shall we be so classed by the candid reader. There are, as we most fully believe, certain principles of right and wrong, which remain unaffected by variable circumstances and mutable conditions. We are always bound to be just, benevolent, true; no change of circumstances can ever justify us in being unjust, or false, or malevolent. We are always bound to love our neighbor as we do ourselves, and to do for others as we would they should do for us, supposing them to take our places. No conditions, no circumstances whatever, can alter the nature of these principles, or make it right for us to abandon them; and allow their opposites to preside over our conduct.

But while we admit that these great principles of action remain always unchanged, amidst changing circumstances and conditions; yet it is equally true, that circumstances and conditions do affect the modes of action and forms of conduct, demanded by these principles. Let us endeavor to illustrate this sentiment. We are never, never to embrace any other principle of action towards our neighbor than that contained in the precept, “Thou shalt love thy neighbor as thyself.” We can never, without sin, adopt the opposite of this principle, and act upon it. But this principle does not of itself determine, what particular things we are bound to do for our neighbor. Circumstances must be consulted, in order to ascertain what form of conduct, what mode of action, this principle of benevolence requires at our hands.

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It is from the circumstances of the case, that we must learn what benevolence commands us to do. At one time, the principle of benevolence may require us to give our neighbor money; at another time, the same principle may require us to withhold it. The circumstances in the case must determine. We are never at liberty to forsake the principle, or to adopt its opposite; but we may modify our modes of action, according to circumstances—and must do so in order to adhere to the principle. In other words, the great principle of benevolence remains always the same, and is ad duct; but what we are to do for our neighbor, in obedience to this principle, we must learn from the circumstances in the case.

Now here, it seems to us, is ground where good men may agree and differ, and still cherish towards one another sentiments of esteem and love; they may be of one mind as to the great principles of justice and benevolence, and yet, viewing the circumstances in the case differently, may entertain various opinions as to the modes of action required by these principles. We could not but live a man honest, who should contend that circumstances alter the great principles of virtue, and that sometimes he might be justified in lying, or stealing, or slandering, &c. We should feel more disposed to apply a caustic to such a man's conscience, than an argument to his understanding. In such a case, we should not hesitate to say, “thou hypocrite.” But when a man agrees with us in all the great principles of virtue; and gives us proof, in the general tenor of his life, that he is honest-minded and sincerely attached to these principles—we are not by any means to regard him as a hypocrite, if he contends that justice and benevolence require him to adopt a mode of action different from that which, as we conceive, these principles demand. We differ as to essential principles, about which we have no right to differ; but we differ simply at the modes of action required by these principles. We judge differently of the circumstances. One or the other is in error—but it is not necessary to attribute the error to hypocrisy and corruption of heart. It need not, therefore, and should not be any bar to our mutual affection and confidence.

Here is a field where Christian forbearance may make some of its most lovely displays, and Christian charity gather some of its richest fruits. We cannot but lament, that some are disposed to lay this field waste. This is one of the glaring faults of Mr. Garrison, and of those who follow under his banner. Difference as to modes of action are too often viewed by this class of men, in the same light, as difference as to principles of action; and the “euphonious epithets” of hypocrite, proslavery, &c. &c. are not more generously lavished upon the slaveholder himself, than upon the ill-fated abolitionist who ventures to protest against any part of their policy.

## ANTI-SLAVERY NOTICES.

But, perhaps, we have already detained our readers too long with introductory remarks.

In our last communication, we endeavored to show that the arguments advanced by Mr. Phelps, do not prove that it is a sin, to refuse to read an anti-slavery notice in a brother's pulpit. This is only one way of rendering service to the oppressed. No precept of the Bible specifies this way of affording them assistance;—whether the great principles of justice and benevolence require this kind of aid, we must learn from the circumstances in the case. These principles, it must be remembered, do not allow us to adopt every possible way of affording



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Aug. 30. 31a



